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pounding. The ripe plantain, on the other hand, is generally prepared, after boiling, by macerating with a wooden masher, matcō'ka, in a wooden bowl, called batea in Spanish. In pls. LXI, LXII these implements are shown, the masher appearing in pl. LXI, 1-5, and the batea in pl. LXII, 4. In this form the plantain will keep for three or four days, and is a nourishing, concentrated food. It is, however, never eaten in this form, but is diluted with water into a very thin gruel, which is drunk more as a refreshment between meals than as a regular food. The plantain mash is also carried on short trips into the mountains or along the river, and is made into gruel as needed.

Both green and ripe plantains are also roasted over coals, the ripe ones generally with the outer covering, the green ones usually without it. When thus cooked also, the green plantain is preferred to the ripe. It is ordinarily roasted until quite dry, when it is mashed on the mealing stone with the muller. The pounding in this case is not the same as in making bala—the plantain is merely mashed flat, without any mixing with the hand.

Still another method of preparing green plantain, *but one that is not applicable to the ripe fruit*, is the making of a kind of tamales. With a small shell the plantain is scraped to a mushy consistency, and, after the addition always of a little salt and sometimes of pounded meat, fish, or certain species of insects, is rolled into a long, slender cylinder, covered with the tough green leaf, ū'tya hakī, before referred to. This preparation is then roasted before the fire for some

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retain the foods which are crushed and pounded upon it. Usually at the opposite end there is no such ridge, the opening serving especially in grinding green corn.

With this mealing stone, and also with the mealing block (pl. xxm, 1), is used a muller consisting usually of a cobblestone from five to seven inches in length, three to four inches in width, and two or three inches in thickness. Sometimes such a muller is shaped artificially. A typical muller is shown in place as it is used on the mealing stone in fig. 2.

The mealing stone and muller are used primarily for making what in Spanish is called bala, boiled green plantain mashed and pounded. From one to half a dozen green plantains are put on the mealing stone, then rolled lightly and mashed with the muller, after which they are pounded with considerable force with the muller held in the right hand while the left is used between strokes to return the fragments of plantain, which have been thrown off by the force of the blows, to the center of the mealing stone. From ten to fifteen strokes of the muller result in a mass of fine-grained but soggy plantain of a light-yellow color. This resembles in texture a piece of half-baked bread-dough and is much esteemed by the Cayapa and also by the negroes. The women and girls usually prepare the bala for the men and boys, and serve it on plates, or, in the more primitive fashion, upon the cooking leaves called ó'tya haki. After the men and boys have been served, the women and girls then make bala for themselves, which they eat directly from the mealing stone. After the meal, the muller is laid upon

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the floor and the stone inverted over it to keep its grinding surface away from the dogs. When again needed it is cleaned by taking a cooked plantain, grinding it upon the stone, and rolling it around thoroughly over the grinding surface. This process takes up all the fragments of plantain left from the previous grinding, and thoroughly cleanses both the mealing stone and the muller. The ridges on the two sides and one end of the mealing stone help to keep the plantain from flying off during this grinding. The lack of a ridge along the second end, however, is of advantage in grinding green corn, which process has already been described.

Now and then the mealing stone and muller are used for treating other products, such as the inner pulp of the fruit of a tree called ma'ih-tci, which is ground and mixed with balsa charcoal to make the black face-paint called ma'lyū.

The only other native stone implement is that used as a sinker on the seine and the casting net. These sinkers are simply waterworn pebbles ranging from two to four inches in length and from an inch to two inches in diameter. They are called cūpū'ka, a general term signifying stone, and appear to have no special name. In large measure these pebbles, unworked, are rolled in the leaf called ū'tya haki and tied directly to the lower edge of the net; but now and then are found sinkers of such form that they are likely to become detached from the net, hence these are provided with rough notches or even surrounding grooves.

Certain smooth stones, and especially black ones, are used in treating the sick.

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The woman was then brought forward and received ten strokes, or fifty lashes. Her case, however, was different from that of the man, and she was not then set at liberty. By living with the man she signified her desire to marry, hence it was determined that a husband should be found for her. She was therefore placed under a guard of three officers for the night, while the officials set about to find a man who would consent to take her as his wife. She was thus held in custody until January eleventh. Meantime an old man living on the Rio Camarones was found who was willing to marry her. As a matter of fact, her relatives had tried to arrange the same marriage some months before, but as she was unwilling to marry the old man, the priest had refused on his last visit to the village in October, to perform the ceremony. When the boda ended on the afternoon of January tenth the woman was given into the custody of the chief's wife, being held in the chief's house until the following morning, when a commission of three officers called for her and delivered her to the old man who was supposedly destined to become her husband. As a matter of fact, she remained with him only a few days, when she and her paramour stole away to parts unknown.

796 627 587

Second day. January ninth, 1909

A short service was held as usual in the church, followed by another ofrenda. This was marked by disorder in dividing the food, everyone grabbing for what he considered a proper share. This was in very bad taste, according to Cayapa etiquette, and was loudly condemned by the older men. This misbehavior was prob-

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796 ably due in part to the increased drunkenness, which was apparent throughout the day, but was due more largely to the greed of several negroes present.

264 796 After this feast the floor was cleared of remnants of the meal and of the leaves used to make the table. The second feast, the boda, was then served as usual. This consisted of three courses, each served on the same plate in the case of each individual, care being used in replenishing the supply that the plates of different individuals should not be interchanged. The three courses of these mush-like foods consisted of plantain with fish, plantain with meat, and plantain with oysters. In case any individual did not eat any or all of his portion, it was taken to the next room by the host or by one of the attendants and given to one of the women of his family. The men giving the boda served the guests, while the women attended to filling the plates.

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796 252 In this particular instance the whole of the previous night had been spent by the hostess and her friends in cooking and preparing the plantain mushes used in this boda. While hot they were poured into burden-baskets lined with leaves. When served they were cold and very thick.

796 627 634 Immediately following the feasts another refractory pair were brought to justice. In this case the man had forsaken his wife and for three months had been living with his first cousin, who had deserted her husband. Each of the culprits, therefore, was charged with the double crime of desertion of spouse and cohabitation with first cousin. These are considered great breaches of tribal law and are severely punished. As on the previous day,

the last. The grandmother will often remain behind taking care of the young children while the parents are out working. She may punish the children either by admonition or by slapping them. Generally, there seems to be more roughhouse behavior among the children of the household when the grandparent(s) are present than when are just the parents.

When the in-laws and/or other relatives are resident in the house the same atmosphere tends to prevail. Each nuclear family occupies a section of the house. Sometimes a cubicle is built for sleeping and storing purposes. Meals are prepared separately and consumed individually. No one eats together as a group. The men are served first. One may be in a hammock, another seated on a bench, yet another may be standing off by himself at the front of the house watching the river. They eat where they are. The women and children eat after the men have eaten. They tend to form more of a group because of the proximity of the cooking area and they converse more together while they are eating than the men do.

Newcomers to the household group such as a new son or daughter-in-law, tend to be shy and quiet. In